

The American Friend

Old Series
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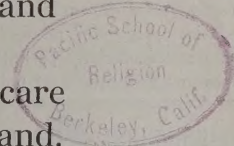
New Series
Vol. XIV. No. 45

To JOHN ELWOOD BUNDY

The realm of color yields at thy command,
And stroke of brush brings forth its beauties rare,
Upon thy canvas spread, till others share
Delights of landscape, which thy clever hand
Portrays, and charmed, as if by magic, stand
To gaze admiringly, their souls laid bare
By power which only feeling knows, and care
Dispelled, they thrill with joy in wonderland.
Here, is that universal atmosphere,
Where flowers the painter's art exquisitely,
When ardent love is linked with consummate skill;
Enraptured, as we quaff thy cup of cheer,
A loving tribute would we render thee,
At sunset, 'neath thy beeches by the rill.

Richmond, Indiana.

JOHN R. WEBB.



ON THE HORIZON OF THE CHRISTIAN CHURCH

THE WEEK OF PRAYER FOR YOUNG MEN

The World's Committee, which federates the nearly forty national and international alliances of Young Men's Christian Associations, has issued a call upon the Associations of all lands to unite in observing November 14 to 20 as a Week of Prayer for Young Men and Boys. Never has such a summons been more important. The reports from all nations made at the Helsingfors Conference showed the need of prayer and effort if the youth of the world are to be reached with the saving gospel of Christ. As the *Call* says, "In view of the ripeness of fields unto harvest on every hand, we need to heed the command of Jesus Christ and make definite intercession that He, with whom alone is the authority and power to commission men, may thrust forth laborers with a sense of mission and contagious enthusiasm into these dead-ripe harvest fields." In these days of material expansion the danger is recognized that the Associations may become so occupied with the material, mechanical, social and humanitarian aspects of the program that the supremacy of the spiritual may be obscured; hence it is imperative that the members give themselves humbly and devoutly to prayer.

ASKING AID FOR POLITICAL PRISONERS

The International Committee for Political Prisoners, with headquarters in New York City, is appealing for funds with which to provide relief for Hungarian political prisoners and their families. The appeal states in part: "The several hundred political prisoners now being held in Hungary, are journalists, both liberal and radical. Under the government of Horthy and Bethlen, suppression of freedom of speech and of the press have been ruthless. Vilag, the best Hungarian paper, has been suppressed by the government, despite the protest of even the conservative press, because of a single article to which officials took exception. Charles Feleky, the editor, has been repeatedly jailed for criticising the administration. . . . Hundreds of political prisoners and their families are in desperate need. There is no relief officially permitted. Dominant sentiment is hostile to any movement in behalf of political prisoners. The Inter-

national Committee has thoroughly tested any reliable representatives in Hungary who are providing the help needed for prisoners just released and for the families of prisoners. Unemployment is widespread and ex-political prisoners find it almost impossible to secure work. Many of them are teachers now barred from schools, or poets, journalists and professional men now blacklisted by reactionary interests. A correspondent writes us: 'Last week I distributed parcels of food to 30 such families. We are running out of funds. We cannot let these families starve!.' The International Committee for Political Prisoners is composed of American Liberals and representatives of foreign language groups in America. Among its members are Jane Addams, Norman Haggood, Sherwood Eddy, David Starr Jordan, W. E. B. Du Bois, Wilbur K. Thomas, and Roger Baldwin, chairman. Contributions may be sent to the Committee headquarters at Room 410, 2 West 13th St., New York City.

WHY INDIA HAS NO YOUNG PEOPLE

A missionary in South India writes: "Madura has developed Christian Endeavor work more strongly than any other mission in India. At present we have nearly ten thousand members on our rolls, and though the majority of these are Hindu children studying in our village schools, and are therefore only associate members in the Junior societies, it means that they are coming into vital touch not only with the methods and principles of Christian Endeavor, but also with the life and thought and saving power of Jesus Christ Himself. At a recent rally, one interesting group was composed of men well past the prime of life, but who were still glad to stand up and call themselves Christian Endeavorers. The group consisted both of young and old, for here we have never made the distinction between young and old people. The fact is that India has no young people. It has children and married folks, but there are really no young people in the sense that we have Young People's societies in America. Here girls get married when they are sixteen or eighteen years of age, and consequently we do not have that group of young folks from sixteen to twenty-four that makes so much of the church life of America. Young men frequently become Christian workers at eighteen years of age, and are in the same group with men who have served the mission from forty to fifty years. One result of this is that those who have served from forty to fifty years are still members of the Christian Endeavor society and are still using the society as a means of training the children under their care."

RELIGIOUS LEADERS AND NEAR EAST RELIEF

The semi-annual conference of Near East Relief with Religious Leaders was held in New York City. There were present representatives of the Federal Council of Churches, the World's Sunday School Association, the Y. M. C. A., as well as Secretaries of the Mission Board having work in the Near East, and members of the Near East Relief Advisory Committees of the Baptist, Congregational, Disciples, Methodist Episcopal, Protestant Episcopal, Presbyterian, and Reformed Churches. Dr. J. Lane Miller, of Hanson Place Church, Brooklyn, Dr. Harry E. Woolever, of Washington, D. C., Rev. Franklin J. Clark, of the National Council of the Episcopal Church, Rev. Clyde Armitage and Dr. Nehemiah Boynton, all of whom had visited the Near East Relief orphanages during the past summer gave interesting reports of their observations, and stressed the importance of continuing the work until the war-orphans, rescued from hunger and disease, have attained the age of self-support, and are equipped to make a worthy contribution to the life of the Near East. "The American people like to minister to just causes," said Dr. Boynton. "All these new foundations that we read about are simply the effort, in the most scientific and in the most business like manner, to meet the charitable necessities and opportunities of our country and of our age. But they wish to have a cause thoroughly investigated according to the most scientific business principles of the day."

MOHAMMED OR CHRIST WHICH?

Do you know—

That there are 235,000,000 Moslems in the world today?

Learn—

About this remarkable religion,
The followers of the Great Prophet Mohammed,
The remarkable opportunities for Friends to win Mohammedans to Christ.

HOW?

ORGANIZE A WORLD STUDY GROUP IN
YOUR MEETING—JOIN A WORLD
STUDY GROUP

The fall and winter months are ideal for organizing mission study groups. For suggestive material, write to the

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

101 SOUTH EIGHTH ST. RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Deliverance From the War Mind

PROGRESS in the way to Peace among men and nations is marked by a process of elimination as well as by positive contributions of expressed goodwill. Advances in goodwill are retarded, however, and the motive from which they spring is misunderstood and thereby perverted, if any suspicion of aggressiveness or inordinate desire for undue advantage lurks in the minds of those being approached. The spirit of intolerance with its urge for control, by means of brute force, provokes resentment in those whose limitations are readily apparent and place them at a disadvantage should a test of strength be demanded and they be required to submit, in humiliation, to the dictates of tyranny. The spirit of retaliation takes root and grows under such conditions and the unfolding war mind nurses hate, until opportunity offers for violence with a vengeance and on a scale adequate to the task of getting even. This perverted mind becomes blinded to ideals of right and, taking the form of patriotism, develops a strong group consciousness which, sooner or later, finds vent in a clash of arms. It is not open to sober conviction, with reason to direct action, nor will it bear long with irritation, without provocation. Differences are magnified, and the good of the other side is often obscured. Too often, the personal bias slants downward and the approach likely to evoke the will to cooperation is ignored.

But the challenge to peace and goodwill points to the highest welfare of the largest number. A right attitude toward others and a readiness to make a worthy contribution toward promoting the common good spring from an open mind free from prejudice, jealousy, hate, and the will to dominate. Understanding, through conference, tends to correct the false deductions of the perverted mind, because of limited knowledge and self-centered abnormality, and permits, in friendly fashion, the frank exchange of opinions conducive to security from a common agreement which obtains when goodwill has right of way. The disposition to fight, on the basis that might makes right, suggests the war mind. The root of bitterness may become a trouble by contaminating the minds of others who may also despise their birthright, to love and be loved and live in peace with all men.

The Great Physician, however, knows how to eliminate the disturbing element in the individual mind through transforming grace when we entrust our case to him. But he expects us to make right approaches to others and promote goodwill in groups with the spirit of cooperation until the war mind and war methods have ceased to function in human relationships. "Only after the various nations have

learned that their interests are common in a large measure and that differences of opinion and difficulties of policies and commerce must be solved in the spirit of goodwill and a willingness to make sacrifices for the greater good of the greater number," says Dr. Henry T. Atkinson, as quoted on another page of this issue, will a consummation of a United States of Europe become possible, which "every thinking man in Europe today recognizes as the only hope for Europe." "This is the spirit of Locarno," he adds, "and until this spirit has taken full possession of the world there will be no peace." It is most encouraging to note that the World Alliance for International Friendship through the Churches, of which he is General Secretary of the American branch, is zealously working to foster this spirit and are able to report that some progress is being made.

The Magnanimous Giver

WHEN one who makes a contribution to the work of the church indicates his willingness that his money be used where the need is greatest at the time of distribution, he ranks among the magnanimous givers, in the judgment of those responsible for the distribution. It enables them to be fairer, for the time being, to all concerned, and when the meetings through their treasurers do the same, they also rank among those worthy of double honor. Some who would make sure that their gifts are used for a specific purpose and, because of personal interest or other sentiment, designate them accordingly, may not know that such designations disturb temporarily the distribution of funds shared in by a fixed ratio of per cents agreed upon by the boards participating in the united budget. To relieve the embarrassment, money available from the magnanimous givers assists in maintaining a proper equilibrium until adjustments can be made, especially when the receipts for the united budget for that particular month may be less than one-twelfth of the total askings for the year. Designations are accepted without protest and assurance is given that the requests are duly respected, but those who appreciate the disturbed conditions caused by them readily offer their regular contributions to help maintain a proper balance in the interests of the united work, knowing that eventually the fixed ratio distribution prevails for all gifts to the benevolent work of the Five Years Meeting. The magnanimous giver refuses to designate that he may avoid causing a handicap, but gives generously, regularly and promptly for the greatest good of all, unbiased by sentiment—his own, or that of others, and argument based upon mistaken assumptions.

We smile at the citizen who insists on ignoring the detour sign when the state highway is under process of repair. He has paid his taxes, supported the government by his vote, and asserts his right to travel the state road in his own automobile, in spite of the Committee on Highways. He disregards the red light only to find no thoroughfare and, a sadder, wiser man, he returns to follow the sign that leads to the point beyond the obstruction with full approval of those responsible for providing a way. Or, when voyagers about to leave the pier rush to the side of the decks to wave a fond farewell to friends from whom they will be separated for a time, the experienced captain and his crew, with others who appreciate the danger, move quickly to the opposite side to maintain the ship's equilibrium, and we praise their intelligence feeling that they are worthy of our confidence because they sought to correct the results of a judgment based on sentiment that would endanger all on board. They would not prohibit individual action, or even try to persuade others to act wisely, but

would promptly offset the disturbing feature by a counter-movement until those who were thoughtlessly or even willfully creating a difficulty, while trying to be generous, might learn that "wisdom is profitable to direct." He who is determined to force an issue for advantage, over the protest of those who stand for fair play, either draws his conclusion without using all available facts or purposely ignores those features that might prevent his obtaining the desired result. Intelligence and integrity, *pari passu*, always contribute to best conclusions, and magnanimity ever crowns all generous giving. The benevolent work of the Five Years Meeting needs the hearty support of every loyal member and he gives most who gives best, without special designation to a part of the work which puts strings on those responsible for the distribution, but magnanimously offers to permit his contribution to be used for the best interest of all who share, at the time, in the distribution.—J. R. W.

Newgate—A Story

BY ELIZABETH H. EMERSON

III.

IT WAS morning. The Duke of Gloucester was completing his toilet for the day when a servant presented a message. The matter of toilet-making was like a religious rite in importance and he deigned not to notice either messenger or message until the last ruffle was in place, the last button fastened. Then he dismissed his man and took up the letter—a beautifully white missive suggesting the feminine. He broke the seal and with great deliberateness read, his handsome face showing increasing interest: "To the Duke of Gloucester, My dear Friend: Remembering the friendship of our youth and thy kindness to me and to my father's family in former days, I am bold to ask thy aid in a matter of great moment. There is at present in the death cell at Newgate, awaiting death two days hence, a young woman, by name Harriet Skelton, condemned for forgery. The circumstances are not usual. She is a woman of refinement and personal beauty, led astray by her attachment to an unworthy man who persuaded her to commit the crime. That she deserves punishment there is no doubt. That it is a crime to allow the punishment of death for such an offence without lifting a hand to prevent it, is my firm conviction. In thy position of influence I trust thou wilt be able to accomplish something in the way of commutation of sentence. Forgive me if I beg that this very urgent affair have thy earliest possible attention. I remain thy obliged friend, Elizabeth Fry. Dispatched from Newgate prison."

The duke ate a hasty breakfast, ordered his carriage and rode in state in the direction of Newgate. Passing along the London streets he meditated upon the object of his visit, and the one who had caused it. Back, back over the years his mind traveled, to his youthful days at Norwich and the family of the Gurneys at the old country place, Earham. Seven sisters there, Catherine, Richenda, Rachel, Elizabeth—no, Betsy. Much better that name fitted the lively young person with her preference for gayest colors and fastest steeds. He could see her now as she looked in her scarlet riding habit when they had ridden side by side. Flaxen hair that would not be controlled within the foolish little bonnet, eyes of deep, deep blue—yes she was the fairest of them all. And then he knew of the great and sudden change that had come to her; knew that at seventeen, under some strange influence she had cast aside the garments of gayety and had assumed the dull Quaker dress. He knew of her marriage to the quiet Quaker banker, Joseph Fry, and

in recent years had heard her name on many lips. The changes she had effected at Newgate and other works of philanthropic nature had put her much before the public eye. But in all these years not once had he seen Elizabeth Fry. Even yet he retained something of the old feeling of resentment and disappointment that one so fitted to shine in London society—yes, who would have adorned a duke's palace as its mistress, had so foolishly renounced such prospects for a life of service to the worthless inhabitants of England's prisons.

And yet here he was, drawn by the power of a former association, approaching Newgate—a place he had never been and never wanted to go. Why had he come now? He could have attended to the matter without a personal visit. And any way, what difference if the girl was beautiful? Why make such a fuss about the state getting rid of its criminals? Most of them were little more than animals. But the carriage was stopping before the door of the prison. He could hardly turn back now. Ordering the driver to wait, he passed within the big outer door and met for the first time in his life the terrible odor of a prison. He asked for Elizabeth Fry of the guard who approached him with shuffling walk. "Surely this man is little different from those behind the bars," he thought. He followed through big doors, little doors, past cells and wards, where from the semi-darkness the burning eyes of incarcerated men gazed at him, or lean hands pushed long wooden spoons through the bars begging for alms. The sight was sickening, and accompanied as it was by the evil odor and the noise of ribald quarreling, it almost drove him to the point of turning back, to seek again light and air and freedom. Rounding a corner the guide came to a stop before a long enclosure, indicating that here was the one sought.

Elizabeth Fry was spending the morning hours with the women prisoners while she awaited the reply of the duke to her appeal for aid. The Duke of Gloucester, standing without the double row of bars within which Elizabeth Fry was locked, in company with some hundred and fifty women and girls, noted the contrast between this part of the prison and all that his quick eye had seen as he entered. Here was cleanliness, order, decent clothing, and attention to the work in hand, which was plain sewing. From one to another passed the tireless worker, met always with looks of gratitude on the part of the prisoners. He watched the ever-changing face

with its sweet and tender smile, noted the same rebellious locks not wholly restrained by the severely plain bonnet she wore, saw her grace of movement as she bent to examine the work of the convicts. He listened as she spoke: "Friends," and work dropped into laps, "Friends before I leave you I will read to you from the Word." She opened her Bible, and the Duke stepped nearer to the grating that he might not miss a word of that marvelous voice as it moved like stately music through the fifty-third chapter of Isaiah: "Surely He hath borne our griefs and carried our sorrows . . . He was bruised for our iniquities . . . with His stripes we are healed. All we like sheep have gone astray . . . and the Lord hath laid on Him the iniquities of us all."

Heads bowed and deep living silence reigned within the bars. Without, the proud head of Gloucester also bowed. He knew now that Elizabeth Fry the prison reformer was to Betsy Gurney the belle of Earlham, as the soaring bird to the worthless shell left behind in the nest.

IV.

All doors opened to Elizabeth Fry. Through the heavy iron one of the death cell she led the Duke, her willing servant. The half-light from the narrow high window showed Harriet Skelton crouched upon her low stool, motionless. Her eyes were heavy and she was deathly pale. Clearly she had not slept through the long night. At sight of her, this angel of the prisons knelt upon the stone floor, folded the shackled form in her arms and wept for her the tears that would not come to bring relief. "Lose not hope, dear Harriet. The Duke of Gloucester himself has come to go with me to intercede for thee with those in power. Hast thou aught to say to him?"

She rose with difficulty because of the weight of the chains and spoke slowly and clearly. "Honored sir, I am guilty. I committed forgery. Judge for yourself whether I deserve the punishment which the laws of England impose upon me. If you make efforts in my behalf and succeed in them, there is no language in which one may speak gratitude for such a service. If you fail—it is no worse that I should die than she who last occupied this cell or the one who will take my place on the day after tomorrow. I am not good. But I love life, even as they all love life. This little room, these cold stones, this low chair, these chains—how many have known them! Save me if you can. But the hours are long and my mind is full of thoughts in the dark nights. If my death could help to change the laws of England and afterwards people need not pay with life for crimes like mine, then, Madam Fry, would my life be so very worthless after all?"

V.

The carriage which had waited during the long visit of the Duke carried him and Elizabeth Fry to the directors of the Bank of England, then in session. The Duke had no difficulty in gaining entrance and introducing to this august body his worthy companion. But annoyed no little at the presence of a woman, and the interruption of the usual routine business, the pompous looking president was curt and none too kind. "Weighty matters claim our attention; I trust that Madam Fry will state her case briefly and at once," he said, when the Duke had prepared the way.

Elizabeth Fry, self-possessed alike in the presence of thieves and crowned heads, stood before these men of the world to plead the cause of Harriet Skelton. In a few words she stated the case and described in some detail the character of the woman in question.

You have it within your power to save her from the death she is approaching. Her crime was committed not for herself but for her lover. Her behavior in the prison has been such that the other prisoners say she has been chosen for death because she is so well fitted to die. She is losing her life, not for the taking of life, but for the taking of money. Is money of such worth? Have you thought what it means to send a soul into eternity for the crime of stealing what Peter calls filthy lucre? Are you not putting the value of money above that of the human soul? I do not find in the higher law as taught in the life and sayings of our Lord, justification for the employment of capital punishment, even where life has been taken. 'I do not think it tends to the security of the people

nor to reformation. I think it rather tends to the hardening of the heart and leads to unbelief, hypocrisy, and fatalism. All punishment, if it must be given should be for reformation, not for revenge.' But in the case of poor Harriet Skelton, unless your clemency recommends otherwise, there is to be death for the theft of money.

"Go to Newgate prison. Inquire for the death cell. Find there this gentle woman who has sinned and repented. Let the sight of such suffering as she endures without a tear, move your hearts to pity. When have you gone inside those dreary walls to see the effects of the punishment of England's unjust criminal laws? What do you know of the filth, the disease, the drunkenness, the unspeakable odors of Newgate? Neither you nor England's judges nor Lord Sidmouth himself trouble to step inside the gates. Great powers are in your hands. You have a great part in carrying on the commerce of the world. But take care, lest in your interest in the affairs of earth, the heavenly virtues of pity and sympathy and kindness die out of your hearts. With all my powers I plead for the life of Harriet Skelton."

She paused and turning to the duke added: "My mission here is fulfilled. Let us leave this body to make decision while we proceed to Lord Sidmouth."

VI.

It is night in Plashet Manor. Without, a soft spring rain falls to waken to new life this favored spot of England. Within, in a child's room, Elizabeth Fry sits by the bedside of little Sam. The message of his illness has brought her home from London, from Newgate, from Harriet Skelton. It is only a child's illness. She has used the simple remedies always at hand. He is sleeping. He will recover. Her thought is not here. It is with the condemned woman at Newgate, sitting alone bent upon her stool in the death cell, awaiting the dawn. For not all the tears and pleadings of Elizabeth Fry, not all the eloquence and influence of the Duke of Gloucester have moved by a hair's breadth the stern and unyielding bank directors or the annoyed and angry Lord Sidmouth. The laws of England prevail. At dawn Harriet Skelton hangs. Hour by hour she passes in the very life of the condemned one. Step by step in fancy she leads her to the gallows, holds her cold hand and whispers broken words of comfort. But darker even than this picture is another. For in the long hours with Harriet Skelton—hours of tears and prayers and reading of the Bible—Elizabeth Fry has brought this dry-eyed girl to the place of weeping and the place of peace. When she walks to her doom she will not walk alone. Invisible, One will walk beside her.

Darker, then, than all this is the long, long procession of victims of England's cruel laws, condemned to deaths like this for minor offences. Success in the case of Skelton—might it not have availed in breaking the evil system? Failure, failure accompanied by distrust and dislike on the part of those highest in power—what hope for the ignorant, helpless procession marching as surely as Skelton to the hangman's noose?

Her Bible rests upon her knees, open at a psalm of David. How often has she read these familiar words to those cast down in spirit. Now her eyes fall upon the verses: "Then they cry unto the Lord in their troubles and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."

Little Sam stirs in his sleep. "Glad mother's home," he mutters. She falls on her knees by his side and lifts her eyes heavenward. "May I not say, 'Help, Lord or I perish.' May my experience be this day that I cried unto the Lord in my trouble and he delivered me out of my distresses. O gracious Lord, quiet my troubled mind; increase my hope, trust, and full reliance upon thee, upon thy wisdom, thy love, and thy mercy."

Into the troubled soul of Elizabeth Fry, the comforter of many troubled souls, steals peace. When, on the morrow or on any morrow to the end of her long life, there is a call for help, she will again go forth, calm and trustful, to do battle against the wrongs of the world. For such as Elizabeth Fry there is no defeat.

Oskaloosa, Iowa.

The Religion About Jesus and of Jesus

BY CHARLES M. WOODMAN

As a fitting preface to the Sunday morning message at West Richmond Meeting, October 31, the London General Epistle was read. On this as the basis of the Quaker interpretation of "religion pure and undefiled," Chas. M. Woodman preached a searching sermon, of which the following is a summary published by the local press.—EDITOR.

THE religious experience of Jesus as such has had very little influence in molding the thought of the Christian centuries, and they are the poorer for that lack. The religion about Jesus has been concerned with the nature of his person. Was he really human? Was he really divine? How could he be human and divine at the same time? On many library shelves are the volumes recording this century-old debate.

The religion about Jesus has been greatly concerned with the nature of the atonement. Theories of how man has been reconciled to God have been as numerous as the centuries since Jesus lived. The religion about Jesus has been greatly concerned with ceremonial, creed, liturgy, sacrament. Divisions have come over such issues, and as a result we have the story of the strife between the eastern and western churches, the separation between Roman Catholics and Protestants, and the Protestants divided into a hundred groups. Each holds its particular interpretation of truth as the combination to the lock on heaven's gate; each is sure that the other's combination is wrong; and all have forgotten that in the Revelator's picture of the heavenly city he reminds his readers that the city had twelve gates, three on each of its four sides.

Modern biblical scholarship with all its faults, (and it has been accused of being irreverent, rationalistic, and even infidel in its outlook) has done one among many things for which all genuine followers of Jesus have reason to be profoundly grateful. It has rediscovered for us Jesus of Nazareth. It has broken through the crust of theory crystallized about his personality and reintroduced him to mankind. Modern scholarship has penetrated the religion about Jesus and has rediscovered the religion of Jesus. It has reminded us again that the entrance conditions to the heavenly places are based on ethics, behaviour, and conduct. In his great parable, kindness, devotion and self-forgetful service are the basis of sharing in the blessings of heaven. Modern scholarship has made as clear as the day the fact that the fundamentals for Jesus were not doctrine. Jesus had no theology and he promulgated no doctrine. The great fundamental in his mind was love to God and love to man.

Modern scholarship stripped away the trappings of nineteen centuries of accumulated dogma about Jesus, and has brought him out where we can see him as he then lived and taught and fellowshiped with God and men. We discover again that Jesus had a religious experience, a sense of God which said that God was not only real but near, not only just but loving, not only ruler of all, but caretaker alike of the lily and the bird, the little child and the humblest sinner. Much of this is gloriously new, and had been lost for centuries in the fog of our interpretations of the religion about Jesus. Christianity has been a "smothered religion" and now we are tearing off the wrappings and finding the jewel at his heart. The wrappings are dogmas and creeds and ceremonies, the religion about Jesus; the jewel is the religion of Jesus, a way of living. Out of such a consideration grow certain inferences.

1. The religion of Jesus gives a wider and deeper significance to his command "Follow Me." For hundreds of years this has been interpreted to mean, believe certain things about Jesus, hold certain doctrines, perform certain ceremonies. Now we know that what Jesus meant by the command "Follow Me" was to live as he lived, to have the faith that he had. Jesus' way of living was a sacrificial morality inspired by a faith in a loving Father God. He asks us to live that life and to have that faith.

2. The religion of Jesus with its minor stress upon the differ-

ences of doctrine finds a basis of Christian unity in a common way of living. Doctrines are but fences marking off certain areas of life as belonging to Baptist, Presbyterian, Quaker, Catholic, etc. A common way of living, namely Jesus' way of living which was a sacrificial morality inspired by a faith in a loving Father God means a similarity of character development which will do more to unite a divided Christendom than all the conferences in a hundred years.

3. The religion of Jesus inspires the spirit of adventure in Christian faith. The religion about Jesus has declared itself to be the guardian of the faith once for all delivered to the saints. The religion of Jesus as expressed in current life believes there are still areas of truth undiscovered, which offer alluring invitation for the adventurous spirit. The religion of Jesus doesn't ask the youth to accept a body of doctrine stated by his forefathers, but it does ask him, it challenges him, to investigate the Jesus way of living; it does ask him to submit his life, his conscience, his devotion to the contagion of Jesus' spirit. It does ask him to take the Jesus way of living in the first century, in Galilee and Judea, and to discover for it ways of application to the era and the age of which he is a part. Here is high adventure, calling for more courage and heroism and a finer quality than is required in the search for the North Pole or the secrets of the heart of a dark Africa. Here is the task of applying the principles of the religion of Jesus, the Jesus way of life, a sacrificial morality to the present economic order, to the present social caste system, to the present international and national problem, to the present racial conflict. God give us more living incarnations of the religion of Jesus.

Richmond, Indiana.

Messengers of Friendship Contest

A "Miss America" Contest among Messengers of Friendship Dolls is under way. Schools all over the country are competing in the dressing of dolls, the prize doll to represent the United States as "Miss America" at the Japanese Festival of Dolls. The plan has been launched by the Committee on World Friendship Among Children, which was instituted by the Federal Council of Churches. Some weeks ago the Committee proposed that American young people send Doll Messengers of Friendship to Japan to take part in the Hina Matsuri (Festival of Dolls). The project has the approval of the highest educational authorities in this country and the endorsement of leaders of many educational, social and young people's organizations. It has seized the popular imagination, say those in charge, and though it has been under way only a short time, tickets and passports for several thousand dolls have already been issued by the Doll Travel Bureau, having headquarters at 289 Fourth Avenue, New York City. Under the plans adopted, the Doll Messenger Project, as it is officially called, each public and private high school which desires to enter the contest is asked to provide for an interclass contest. The pupils of each class shall furnish and dress their doll or dolls, for they may enter as many as they please. Store dressed dolls cannot compete in this contest. The entire school will then vote to choose the doll to represent the school in the city contest. The winner will bear the name "Miss Lincoln High," "Miss Jefferson High," or whatever the name of the school may be. In the city-wide contest, each competing school will be represented on a committee which will select the most attractively dressed doll to bear the name of the City,—"Miss Chicago"—"Miss New Orleans"—"Miss Denver"—"Miss Seattle" as the case may be. A like procedure will take place in each state. The representatives of the various states will then go to Washington or New York for a final committee which will select the doll to represent the United States as "Miss America." The contest for the grade schools and elementary schools will be of the same character as the high school contest, but it will be quite distinct. These dolls will be known as "Miss Boston, Jr."—"Miss Baltimore, Jr."—"Miss San Francisco, Jr.," and the like.

Friends Service Committee in Special Meeting

The special meeting of the American Friends Service Committee, held October 28, gave its entire attention to hearing the reports of several people who have, because of their activities this past year, messages of particular significance and interest for Friends. Over 150 people were present when Hannah Clothier Hull, the presiding officer, introduced the first speaker, Yasushi Hasegawa, one of the Japanese students brought over under the auspices of the Service Committee. He chose as his topic "How to keep the Pacific Ocean true to its name." In his introduction he said that the very first greeting he received from the United States was from the lips of the customs officer who examined his personal effects, who said to him "You are welcome."

A traffic sign in San Francisco which says "A good traffic rule is the Golden Rule" attracted his attention and he recalled that in a series of lectures on the English version of the Bible, given three weeks before in Tokyo in Japanese, he had said: "If all the peoples of the world were to believe in the Golden Rule of Christ, and act up to their belief, peace would at once be established all over the world. It takes the Golden Rule of Christ to bring the Golden Age of men."

When the Exclusion Act was passed the varieties of opinions grouped themselves into three divisions. One group, thinking there might be some qualities about the Japanese making them disagreeable to Americans, felt that this was the time for them to think the matter over and weigh the consequences deliberately, before assuming any attitude toward America. The Nationalistic group said the Americans were hypocrites, using their Christianity so called as an instrument to "tame" the Orientals. The third group felt that the background of the principles implanted by the Pilgrim Fathers would in time cause the door which had just been shut in their faces to be again opened.

Aside from these groups the middle classes, the backbone of the nation, kept their serenity of attitude, because the well-advised portion of the population was deep in thought. The unfair treatment had set them thinking. They were trying to decide what in their character makes them disagreeable to so many peoples whose friendship they were eager to have. They also dreaded lest one unpleasant situation after another might involve them in war.

"Education and cooperation," said Mr. Hasegawa, "will help to keep the Pacific Ocean true to its name. Send to Japan as many people as possible to live among us and see just what sort of people we are. Extend help to the educationists of Japan in their work, especially that which is conducted in the true spirit of Christianity. And let us

do all that we can to correct the apprehension of many in the U. S. regarding Japan's territorial ambitions. We must do everything possible to prevent our beloved nations from standing in arms against each other."

William B. Harvey was next called upon to tell about the Carlock Conference composed of pacifist groups,—Friends, Mennonites, Brethren, Schwenkfelders, Christadelphians, etc., which met at Carlock, Illinois.

The Conference was divided into two groups, one to consider individual responsibility, the other the responsibility of the church. Copies of the findings of the conference can be obtained from 304 Arch St.

In conversation recently with Sidney L. Gulick, William Harvey said it had been decided that nothing could be done with the next short session of the Congress in regard to the matter of Japanese exclusion, but that at the middle of 1927 it is planned to hold a similar conference to that at Carlock, in which the matter would be carefully considered and a bill drafted to be presented to the Congress.

Jesse H. Holmes, introduced as a messenger of peace around the world, selected India as the country to discuss in the time given to him. He spoke first of the difference in our religions in that, with us, life is considered of chief value, while in India, life is considered as evil.

While the Oriental exaggerates the effect of our desire for excitement, wealth and power, still humility, poverty and the spirit of the peacemaker of the Sermon on the Mount is not much in evidence in our lives. On the other hand, the Indian exaggerates humility. He is too careless about poverty, and carried to excess the idea of peace because he is too yielding when he ought to stand firm.

Christianity has no future in India as a dogmatic religion, but the Indians need the moving about of other peoples in an atmosphere of universal friendliness, so that they can become better acquainted with them. We must learn to respect other people's religion if we want them to respect ours. Christianity was discredited by the late war. Gandhi said, "I like your Christ, but I don't like your Christianity."

Dr. Holmes feels that Friends have a big mission in the United States by emphasizing this hypocrisy so that we shall know the difference between our preaching and our practice. If churches that call themselves Christian were really so, it would be the greatest thing to bring the so-called heathen world to Christ.

Harry and Rebecca Timbres, former workers in Poland and Russia with the A. F. S. C., then presented their concern to continue their preparation for a life of service under the auspices of Friends, but

needing financial aid they were of necessity considering working with the Rockefeller Foundation. There was some discussion as to whether they should take up the work under other auspices. Wilbur K. Thomas felt that when two young persons had such a call to service it is a question for us to decide whether they shall go to outside agencies and work as individual Friends or whether there is in the Society of Friends enough genius to provide them with means to go out representing the Society of Friends.

John Way, with his wife, had attended the Adjourned Sessions of London Yearly Meeting, and he gave a brief report of it. On account of the inability of the Foreign Mission Association to secure sufficient funds, and the growing difficulty of financing the C. I. S. work, the most prominent Friends had come to feel that there should be a frank discussion of the situation. The subjects for discussion were introduced by Harry T. Silcock and Carl Heath. Very early in the discussion it became evident that the real difficulty was not the spirit of rivalry between the two organizations, but the need for recognizing the unity in all Friends' service. The minutes embodying the conclusions of the Yearly Meeting were read. Subsequent developments are that the two organizations have appointed representatives to give adequate attention to the problem of coordinating the work of the two committees.

O. B. Gerig, born a Mennonite, a C. O. during the war, and a Friends Service worker, is now a member of Fourth and Arch Street Yearly Meeting and Secretary of the New England Branch of the A. F. S. C. He has just returned from Europe, having spent six weeks in intensive work at Geneva, and with the Bierville Conference in France.

In regard to the work at Geneva he felt that Bertram Pickard was especially adapted to the kind of international Christian statesmanship needed there. Friends alone stand on an impartial platform so they can draw various groups together, which they are doing in international luncheons.

Bertram Pickard is anxious to make the monthly publication *The World Outlook* more truly a world outlook. He and Dr. Gerig are deeply interested in a scheme for a Student Hostel in Geneva for the training of international service work. Foreign service demands intellectual ability as well as consecrated and educated people. The people selected would take one year at the University of Geneva. They should be concerned Friends from different countries, about ten in number, selected with the greatest care not only for their concern but for their ability to assimilate the training to be given and make worthwhile contribution to the problems they would meet later. In Geneva the possibilities for contacts for future world service are unparalleled.

Charles J. Rhoads, feeling that it is a fine idea and that it would not be duplicating existing agencies, heartily endorsed this project.

(Continued on page 732)

Le Zoute Conference

Through the Eyes of a New Missionary

(Elizabeth Haviland, who is now en route to East Africa, had the privilege of attending the International Conference on Africa held at Le Zoute, Belgium, in September. —B. W. B.)

The International Conference of Christian Missions on Africa was overpowering at the time because of the bewildering variety of problems discussed and because of the enormity of the work suggested under each problem. But now after several weeks have elapsed the details have merged into a few great principles or guiding ideals.

Dr. Thomas Jesse Jones gave one in a convenient catchy way when he said we must work *with* not for the African. If the spirit of this is carried out there will be no superiority complex evident. It will also mean that the missionaries will study the problems on the field with the thought of finding a way for the African to work out his own difficulties. It will make no radical changes in any policy but will gradually change the tone and atmosphere of the entire work in some places in Africa.

Another principle was expressed by J. H. Oldham in the phrase *both* and instead of *either or*. Missions (used in the broadest sense) have had a tendency to say for example *either* evangelistic work *or* secular work. But the emphasis should be *both and*. Religion, meaning the living vital experience, should so permeate all activities, that there would be no line distinctly separating any phase of the work. All training given should be such that it would be useful in living a Christian life. This training should not mean that European practices must be adopted but that as far as possible Christlike African practices should be encouraged. Also there should be no feeling that old practices should be discarded if good but other useful practices should be added.

A third great ideal was co-operation. Co-operation of mission with mission, missions with governments, government with government and missions with home bases. In some places one or more of these groups work together now. But there is a great deal more that should be done. Much money and energy is wasted in some places because two organizations are trying to do the same kind of work in nearly the same area. Even greater waste is evident in language study, translation work and the like. It was recommended that missions and home boards work in closer co-operation with "The International Institute of African Languages and Cultures." Closer co-operation with governments would remove some of the friction now existing at certain points and would give the missions more opportunity to permeate government actions with the Christian spirit especially in educational work.

It may seem that missions and the home boards are in the closest possible touch but

they can both do more to understand the details of the other's position and can both be more careful to keep all interested people in closer touch with all phases of the work.

THE GREATEST NEED

Another, and probably the greatest, though maybe the least talked about, ideal, was that more time and thought should be given to communion with God. Not just praying but real waiting for God to give us light and strength. It was strongly felt during the Conference that we were very weak and faulty and there was so much to be accomplished, so many unsolved problems, that "A New Life" for all in the work was necessary. "All in the work" does not mean just missionaries and home officers but everyone who helps financially, who speaks about the work, and who prays for the work.

The need for more instruction in the vernacular was frequently emphasized. The vernacular should be used entirely the first three or four years and mostly for two or three years after that. However the government language (English or French) should be thoroughly learned. Many thought that care needed to be taken to emphasize the beauty and value of the native language for the Africans.

The need for more and more suitable books in the vernacular is very great. Much time and energy must be expended by missionaries and Africans in writing the needed books and in properly illustrating them. All books must be adapted to the needs and experiences of the African. Many of these books could be prepared by a central committee to meet the needs of large sections of Africa.

The inability of many missionaries to speak the vernacular well was noted many times. The remedy suggested was that the new missionaries be given time to learn the language, customs, etc., before being given regular work.

The Moslem inroads into Central Africa caused much concern. It was felt that missionaries in those sections needed to know more about Mohammedanism and that more care needed to be taken to teach the African Christians how to combat it. Additional appropriate literature would also be a great help.

Other topics were discussed but often they applied to one section only. The problem of "The Separatist Church Movement," questions of policy with candidates for church membership, questions of health programs, the land and labor problem, the part to be taken by American Negroes, and special problems with the women, were some of them.

This seems a very poor expression of the real vital strength and courage I got from the Conference. I wish every missionary

could go to the field with such an experience fresh in their memory. The contact with all the experts and missionaries was wonderful. Then to go back to London and visit in the homes of Friends and attend Adjourned Yearly Meeting was wonderful. It completed the picture. First a vision of the "field," its triumphs and problems—then contact with a home base with its problems. The Yearly Meeting felt strongly that their greatest need was a fresh understanding of the actual mission work and then a great "New Light" for each person in each Meeting.

The struggles of this group to get "New Light" and greater strength to carry on the Society's work on all foreign and home fields was wonderful. I could not help but feel that, after all they suffered and did during the war, they were very courageous.

The climax for me of this home base side was to sit in the Friends Foreign Mission Association Board meeting while they discussed what they should do in the light of the feeling of the Yearly Meeting. I went to a boat the next morning with a new sense of the responsibility and privilege I have in being one to go to a mission field.

Since on the boat I have spent a good bit of time reading over my conference notes and the preliminary papers and my Yearly Meeting notes. It has been a quiet pleasant time. The boat is very comfortable and I have not missed a meal and now feel very happy even when playing deck tennis.

FRIENDS SERVICE COMMITTEE

(Continued from page 731)

ect. He was in Geneva recently and went into the matter very carefully with Bertram Pickard.

Esther Morton Smith expressed the joy she felt in being able to represent American Friends in Geneva this winter. Wilfred Conard felt, too, the great possibilities in Geneva and the large opportunities for service there.

Lloyd Balderston presented the plea of a young Chinese student that he be allowed to come over and work his way through an American college as he had through Fukien Christian College in Foo Chow. The student is fully convinced as a Friend and wants to preface himself to work among his own people.

Wilbur Thomas then read a paragraph from a letter from Rufus M. Jones in which he spoke of the great pleasure and uplift it had been to him to receive the cabled greetings from the September Service Committee meeting, which reached him at a time when he was pretty tired and needed such encouragement.

It is impossible to express in words the vision of world service which many Friends felt as they listened to these messages, challenging us from around the earth. What a day and age to be alive in—what opportunities for service are ours!

WAR SPIRIT MUST BE ELIMINATED

European Church Leaders Favor a "United States of Europe" Based Upon Good Will

"Every thinking man in Europe today recognizes that the only hope for Europe is in the formation of some kind of a 'United States of Europe'," says Dr. Henry A. Atkinson, General Secretary of the American branch of the World Alliance for International Friendship Through the Churches, in a report on the European situation just presented to the Executive Committee of his organization. His opinions are the result of his observations during his seven months' tour of Europe from which he returned recently.

"Everything at present," he says, "is moving in this direction, but its consummation can come about only after the various nations have learned that their interests are common in a large measure and that differences of opinion and difficulties of policies and commerce must be solved in the spirit of good will and a willingness to make sacrifices for the greater good of the greater number. This is the spirit of Locarno and until this spirit has taken full possession of the world there will be no peace. The World Alliance is working to foster this spirit and firmly believes that progress is being made."

After reviewing the conditions he observed and after consultation with religious leaders and statesmen in every country on the Continent, Dr. Atkinson declares that attempts to settle permanently European political problems by the time-worn principles of international politics are doomed to failure. "The only solution," he asserts, "is one based on a spirit of good will and accommodation and this cannot be found outside of religion."

Speaking of the attitude of the better class of Europeans toward the United States, he says, "There is a very sharp differentiation in the minds of most thoughtful people in Europe between the people and the government of the United States. The feeling is general that the American government has failed to do its full share in helping to mend the hurts of war, that it is selfish, self-seeking, arrogant and not well informed regarding either the condition of affairs abroad or the effect that its own attitude is certain to have upon its future welfare. On the other hand there is a cordial appreciation of what individual Americans have done and are doing for the world, and the hope is frequently expressed that ultimately the governmental action of the United States may be brought up to the level of the idealism and helpfulness of the best in American life. I am satisfied that it is more important than ever that private individuals and organizations in America should redouble their efforts in cooperation with the noble men and women of all the other lands who, sick to

death of war and its disillusioning aftermath, are working together to eliminate it from the world and make its recurrence impossible."

In describing the harmonizing influences already at work toward the ends sought by the World Alliance through its branches in every European country, he places great faith in an effort now being made to bring about a better understanding among the Balkan countries through the Eastern Orthodox Church. Quoting an unnamed statesman whom he consulted in Sophia, he says that while the Balkan States may be able to find a working agreement among themselves, the final settlement of the questions that vex them and cause trouble for the world must be made in Rome, Paris and London.

The entrance of Germany into the League of Nations is to be followed, according to his report, by the strengthening of the branch of the World Alliance in Germany. "The most conservative church leaders in France and Germany, while apparently poles apart, are really very close together in their philosophy and attitude toward public and political affairs." He expresses confidence that the German Church Federation will formally recognize the World Alliance as its official agency in dealing with international affairs.

During the coming year, the World Alliance plans to hold two or three regional conferences in Europe; one in the Scandinavian countries, one for Germany, France and Belgium, and perhaps another somewhere in the Balkan States.

In conclusion, Dr. Atkinson says, "It seems to me that the situation in Europe is decidedly improving. Any one who has been close to the problems in the various countries as I have been during the past six years must be impressed with the better attitude of the people toward the various problems, the lessening of the spirit of hate and a new determination to find the better way in international affairs. War and war psychology seems to run in cycles and the world is moving out of this last and most appalling black cycle. The League of Nations has steadily gained the respect and confidence of all the nations. It has been looked upon as an experiment and some nations cling to it 'as a drowning man clutches at a straw.' In the chaos and welter of ruin it was the only instrument or agency that even promised help. That phase has now passed and with Germany in the League it is a real world power and will deal with affairs in a firm way and with growing confidence in its ability and its own efficiency."

GLADIOLUS

Growing "Choice Glads" is my hobby. I have in gardens over eighty varieties including some of the best of the originations of Kunderd, Diener, Coleman and others. I am offering my surplus stock at moderate prices and am giving special inducements for "digging-time" orders. Please write for descriptive price list. WILLIAM E. BERRY, Oskaloosa, Iowa.

WARSAW CONFERENCE SUCCESSFUL

Quaker Goodwill Centers in Europe Make Helpful Contacts for Good Fellowship

Ten years ago the youth of Poland and Germany were bitterly fighting each other—concealed in trenches and dugouts and in snipers' nests, flying low over the enemy lines in airships and bombing the inland towns, killing and maiming thousands of men. Deeply bitter against each other, vowing lifelong revenge, trying to take up again the threads of life on their wrecked homes—what hope could there be for any feeling of friendship and goodwill between the German and Polish youth? How could they learn to respect and love their enemies?

The Quaker Goodwill Centers in Warsaw and Berlin sensed a dramatic opportunity to put into practice a part of their program for building up international understanding. Enlisting the interest of some representatives of both countries, the first conference between Germans and Poles was held two years ago at Danzig. The question of the Minorities—those groups of Polish and German nationals in each other's country—and its relation to peace between the two countries was discussed. A suspicious and wary group of people, after two days of frank discussion of their difficulties, parted on very friendly and cordial terms, with definite plans for a second conference, which was held later in Warsaw.

Now picture the third conference held in Warsaw early in October. And this time it was a group of German young people, who for the past year have been studying Polish history and culture and corresponding with Polish students, who visited their friends in Warsaw. A three days' conference was arranged for them through our offices in Berlin and Warsaw and, writes Henry Harris, the genial English Friend at the Warsaw Center, "this experiment has been well worth while. I believe good will come out of it in various ways. I feel we have much to be thankful for. We may be tired, but we are happy!"

The group, composed of "delegates" from Konigsburg, Berlin and Leipzig, arrived in Warsaw on Sunday morning, October 3, and were entertained during the day by their Polish friends who took them in the evening to the opera. The program Monday included visits to historical points of interest in Warsaw, with a meeting in the afternoon to discuss Polish History, Social Care and Literature. A similar program was followed on Tuesday, Wednesday and Thursday, with lectures on social work, economics, the National Theatre, and places of interest and beauty in Poland. On Friday the guests and hosts went to Lowicz, to study peasant life on Market Day. And on Saturday evening the visitors departed for their homes, after a very friendly farewell function, where

several gracious little addresses were made.

A number of interesting contacts were made during the week. For instance, some representatives of various Polish students' and youth organizations took preliminary steps toward forming a Pacifist organization which is to keep in close touch with a similar body in Germany. Then too, the members of the German group who weren't particularly well known to each other certainly got very well acquainted, thereby strengthening their own group interest in friendly co-operation.

Ten years ago bomb throwers and sharpshooters eager to kill each other; today hosts and guests, eager to learn more about each other and to study together their mutual problems. More power to you, Goodwill Centers!

Joseph Burrut Hutchinson, Colten Research Station, St. Augustine, Trinidad, B. W. I., has written to the Service Committee extending a very cordial invitation to any and all Friends who are visiting near the Port of Spain to visit the four Friends who are now resident at the above address. He writes: "If thee knows of anyone who will call at Trinidad, perhaps thee will let them know that there are four Friends here who would like to meet them and to join with them in worship. We are only seven miles from Port of Spain, and it is very easy to get out by car. If Friends wrote to me before, I could arrange to have them met at the wharf. We are a very isolated 'outpost of Quakerism,' and a visit would be very much appreciated."

The September-October number of the Federal Council Bulletin has an interesting article in it relative to two new leaders in Negro education—President Mordecai Johnson, the Negro President of Howard University, and President Thomas E. Jones of Fisk University. Rev. H. H. Proctor of Brooklyn, New York, who wrote the article, says: "I have been closely in touch with Dr. Jones since his election to the presidency of Fisk, and feel that as in Cravath we had the leadership of the old Negro spirit by the old missionary spirit, so we have in Jones the leadership of the new Negro spirit by the new social service spirit." Dr. Proctor speaks very highly of the new President of Howard University, saying that he is an ideal type of the new Negro, and worthily inherits the mantle of the white leaders who have led Howard University.

SHALL WE CATCH UP?

At Matchuala in Mexico are three splendid Friends—Fortunato Castillo and wife and Maria Castillo his sister. Fortunato serves as pastor of the Friends meeting in the city. He and his good wife are doing excellent work. Maria Castillo has served for years as the principal of the Friends School. She has a wide reputation as a Friends educator.

A few days ago there came a letter from Mrs. Castillo, a part of which American

Friends should read and ponder. The letter was addressed to Douglas Parker at Victoria, Mexico, and forwarded by him to the home office.

"With much anxiety we have waited for you to send funds. We have contracted many debts and you cannot imagine how difficult our situation is. *The teachers are asking for their salaries and the grocer wants his money. We owe for milk and we also owe private concerns who have loaned us funds for our own expenses.*... Can you tell us when we can hope for funds?"

This brings Friends at home face to face with a situation which is intolerable. The work in Mexico was begun by Friends years ago. Through revolution, poverty, sickness and change the work has persisted. The Castillos are Friends—and loyal ones too—because American Friends gave them the gospel. They have prepared themselves for their work. Their service is most acceptable. And yet they have had to borrow money in order to live. They are facing actual want. And why? Simply because Friends at home have not supplied money enough to support the work.

THE REASON WHY

But why single out these three Friends in Matchuala! Much the same story could be told on each one of Friends fields. Month after month the treasurer at the home office faces bills and calls for funds. Over against these calls is a small monthly contribution from Friends which is seldom much more than half enough to meet the actual needs. Between April first and November first the Foreign Board has received only \$31,002.13 whereas it should have received \$56,352.10.

And that is *why* the Castillos and others are in debt. That is why grocery and milk bills are unpaid. That is why one missionary can write: "We would be so happy if by some miracle we could once get caught up and stay caught up." The Board is simply a handling agency and can forward only such sums of money to the fields as are contributed by Friends at home.

Africa, Cuba, Jamaica, Mexico, and Palestine are the children of the church in America. Friends sent forth workers to lay the foundations and build the church. Friends have brought forth spiritual children on each of these fields. They must not be left to die of neglect and starvation. They must

be supported. The missionaries—our own flesh and blood—who have been sent forth at the command of the Master and the will of the church, must be cared for. There is no other way out.

IF EVERYONE WILL WORK

Friends have enough money to care adequately for the work. Five cents a week from fifty thousand Friends would more than provide for the work. Some Friends give much more than this amount but the great bulk of the church gives far less than this sum, and many do not give anything. Such a situation is intolerable. It can and must be changed. If every pastor, missionary leader and Yearly Meeting worker will immediately set to the task of leading his or her meeting to give regularly each week or month, there will be sufficient funds to carry on the united work of the church.

Christmas is just in the offing. It will soon be here with its message of love, thoughtfulness and good will. Why not make it a time for paying back pledges to the united work of the church and making additional gifts in behalf of the spiritual children of the church abroad? White Gifts Christmas Offering in every Friends meeting followed by continuous generous giving to the budget will make such letters as Mrs. Castillo wrote forever unnecessary in the future. Let us then be up and doing. We can care for all our work both at home and abroad if we will. B. W. B.

ST. FRANCIS SINGS AT WOOLMAN SCHOOL

Perhaps the very highest point reached by the delightful and varied group at Woolman School this summer was in the "Three Little Plays of Saint Francis," given on the last day of the term. Paul J. Furnas said, "The day was hot, the grass wet from a shower that afternoon, and the audience sat in the sun, but their interest was so great that they did not mind these things." One passage particularly was very moving, where Winifred Cramp (from England) played St. Francis opposite Eunice Shreeves (a Negro student) as "Brother Jupiter." The two persons in this scene sang to an ancient church melody a glorification of the divine foolishness which dares to take the way of Love and to forget forms and traditions and selfish considerations.

The plays were managed and staged chiefly by Winifred Cramp and Jean Prosser, and all costumes and properties were made at the school. Everyone in the school, faculty, students, and workers, even to the gardener's helper, aided in the production.

The school is fortunate in having a natural stage at one corner of the grounds, with a fine background and good natural entrances and exits, facing a slope where audiences can be seated. The acoustic properties are good, and a little tool-house serves as dressing-room. In spring the background is of magnolia, roses, and mock-orange. Now in the fall it is gay with wild aster, zinnias, and monkshood—a really lovely spot.

HOME STUDY of the BIBLE

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CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

NEW YORK FRIENDS MAKE REPLY

Editor, THE AMERICAN FRIEND:

The article by W. L. Pearson, entitled "For a More Perfect Union," which appeared in a recent number of THE AMERICAN FRIEND, has just come to my attention. For the most part I quite agree with the main issues as discussed by Friend Pearson. But the last part is so misleading and groundless that I hasten to refute it. Since Wm. Pearson, in a footnote says that he seeks to "truth it in love," I am sure that he will be glad to have the truth published.

I refer specifically to his statements about New York Yearly Meeting and its relation to the Five Years Meeting. There are several mis-statements in the article but they all center about the one which says, "New York Yearly Meeting has resolved to unite with a yearly meeting of another denomination." It is to be supposed, of course, that our friend has definite evidence that such is the case, before he would publish such a categorical statement. What is the evidence and where did he get it?

I am in a position to know something of the plans and purposes of New York Yearly Meeting. I have talked with several of the most influential members of this Yearly Meeting about the subject and there is no evidence to warrant the statement that "New York Yearly Meeting has resolved to unite with a yearly meeting of another denomination." It is true that we have encouraged "associational relations" between Friends of all names. Wm. Pearson admits, in his article, that they do that in Pasadena. Is it wrong to do it in New York?

Just at present there is a strong and growing feeling here that New York Yearly Meeting ought to more fully support the whole program of the Five Years Meeting. Ways and means are being considered for accomplishing that end. To be charged with disloyalty at this time, is, to say the least, a bit surprising.

It can be safely said that the general feeling and sentiment of New York Yearly Meeting is strongly in favor of the Five Years Meeting and its program. We are not "resolved" to take any action which would shatter the harmony of the Five Years Meeting, "test its powers," or alter our relations with that organization, unless it be to increase our support.

EMMETT W. GULLEY,

Field Secretary of New York

Oakwood School, *Yearly Meeting.*
Poughkeepsie, N. Y.

Editor, THE AMERICAN FRIEND:

I fear that W. L. Pearson's article, in your issue of October 21, will mislead some.

New York Yearly Meeting has passed no resolution to unite with another Yearly Meeting outside the Five Years Meeting, nor has it proposed to modify its discipline to seek any such union.

I think I represent many of the New York Friends when I say that it does not seem likely that the Yearly Meeting will modify its discipline in that direction.

Many of us desire, as the apostle says, if it be possible, to live peaceably with all men. We remember that the disciples saw one casting out devils in Jesus' name and they forbade him to do so because he did not follow with them. Jesus said to forbid him not; for, he that is not against us is for us. We would forbid no one to work with us who works even imperfectly in the name of Jesus. We desire to cooperate in every way we can with those who have been ready to cooperate with us, and who have repeatedly asked us to supply them with organizing secretaries, that they might obtain devoted followers of Jesus.

We remember that Jesus put no test to those he called to be his disciples except to ask that they follow him. Some of us are unwilling to set up any other test than Jesus himself set up. We remember how when Peter said "Thou art the Christ," Jesus said "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." We hope that we may be preserved from judging how others won their faith and from sitting in judgment on their faith.

We are trying to look to man-made forms of words and doctrines only as aids to more efficient work. Jesus found fellowship with publicans and sinners. Many of us feel we should not let man-made doctrines keep us from fellowship with those who are neither publicans nor sinners but earnest workers for the Kingdom of Heaven as they see it.

EDWARD THOMAS.

316 W. 93 St., New York City.

WORLD PEACE MUST INCLUDE GOD

Editor, THE AMERICAN FRIEND:

In your editorial in THE AMERICAN FRIEND of August 5 you ask: "What answer would you like to be able to give to the questions asked by the New York news agency: 'What is the large plan before your body at this moment? What is it chiefly you are trying to do? What movement have you in mind to promote the religious cause?'"

Could we have any larger plan than to say we are chiefly interested in and have a definite movement in hand to promote salvation and world peace? These are two of the greatest questions before the world and so

closely connected that they can hardly be separated.

Is it our duty to support our Presidents in their attitude towards this question that is shaking the foundations of nations of the world? Wilson was in favor of the League of Nations. Coolidge is opposed to the League and in favor of the World Court. Our next President may be opposed to both. Is it our duty to change from one side to the other in order to support our Presidents?

There are several peace plans before this nation—the Bok plan that won a fifty thousand dollar prize, Dr. Jordan's plan that won twenty-five thousand dollars—and both plans are dead. We have the Hague Tribunal that failed to prevent or stop the war; the League of Nations that is tottering to a fall; and the World Court with its reservations that has the approval of President Coolidge. It is criticized, condemned and rejected by the nations of the world. If any other nation would offer the plan that we have offered in the World Court with its reservations, would we accept it? If we wouldn't, what is wrong with it? If we are safeguarding our interests without allowing the other nations to do the same, will they not hold it against us when the next testing time comes? Are we safe-guarding our interests or are we setting a trap that we shall step into some time in the future?

The weak spot in our peace plans is the fact that they leave God out. Isn't it the work of the church to develop and give to the world a peace plan that will be acceptable to God?

No people, nation or community will ever rise above the standard of its churches. If the churches in the future stand for war in times of war and for peace in times of peace as so many of them have done in the past, we shall continue to have wars and our churches will be, what too many of them are today, social centers spiritually dead. We cannot serve two masters.

Are we becoming educated along the lines of peace? We have in our own country a citizens' military training camp, compulsory military training in many of our schools and colleges. We have had mobilization day or defense day programs. Our leading magazines carry a page or two of advertisements of military academies. A large per cent of our people, many of them church members and professing Christians, think military preparedness is the road to peace. We are spending millions each year to support our armaments. Both sides are being educated and unless some other influence is brought to bear, we shall be just as far away from world peace in 100 years as we are today.

Some are advocating that we take Washington's advice and stay out. Can we stay out without paying the price in the future that we have paid in the past? Washington's advice was given to a little nation struggling for an existence. The task before our leaders in that day was to build a nation that would stand with the leading nations of the

world. Our country today is a living testimony that they built on a sure foundation which was faith in God. Would Washington give the same advice today? Even if he would, there is another voice we can hear speaking to us, saying, "Am I my brother's keeper?" and the answer, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." What have we done? What are we doing? The nations of the world and especially the nations of Europe are as sheep without a shepherd. Suffering from the effects of the world war they are seeking for some nation to lead them into paths of peace. There comes to us across the water that Macedonian cry, "Come over and help us." Can we pass it by and still claim to be a Christian nation? We are one of the leading nations of the world and one of the most prosperous and in our prosperity lies our danger, for in times of prosperity we are apt to forget God.

As a Christian nation, there is a place for us to fill and a work for us to do. We cannot have world-wide salvation as long as racial and national hatred exists. It is God's will that the earth should be filled with the glory of the Lord and that nations should live together in peace, and they are looking to this nation as their leader. It is a critical time in the history of our country. The responsibility of leadership is great. As we study the history of the past we see that nations would rise or fall as their leaders were obedient or disobedient to God's commands. Our leaders today hold the destiny of this nation and to a large extent the destiny of the world in their hands. God is calling us to lead in an effort to free the world from the awful curse of war, and instead of leading, we are trying to tack our nation on to the tail end of a plan, that we have so little faith in, that we join it with reservations for our own protection.

The world today needs a plan that will provide an immediate benefit, a permanent benefit and security to the nations of the world. One that will recognize the fact that it is God's will that the nations of the world should live together in peace; that they should be founded on the brotherhood of man and be working out God's great plan of salvation. Can the church develop such a plan? Any plan that leaves God out will fail in the future as it has in the past.

A READER.

MINISTERS AND WORKERS CONFERENCE

The Ministers and Workers conference of Wilmington Yearly Meeting, held October 21, 1926, was thought by many to be one of the best in recent years. It was a time of real inspiration and benefit to those who attended. That more Friends did not avail themselves of the opportunity to hear the able and inspiring addresses on the subjects assigned the speakers, was deeply regretted. The morning devotional was in

charge of Harry L. Leisure who, using a part of the eighth chapter of Romans, brought attention to the responsibility of one who had received the quickening of the spirit, to live according to the law of God, walking in grace and truth, and to present this gospel to those about him.

Harold McKay gave an address on "The Rural Church as a Cooperative Center." Having had a great deal of experience in connection with rural life he gave a very helpful message showing how the rural church might cooperate with other organizations of the community in developing Christian character. He asked some questions designed to make one think such as, "Am I ashamed of my community?" "Do I feel that I could do more good in the next county or state than right here?" Or, "Am I making my part of the community a place to be proud of?" During the discussion H. L. Leisure told how in his community 75 per cent of the population were tenants and moved about every Spring, yet with this difficulty they were trying to meet the needs of the community by public play grounds, etc. A beautiful and impressive duet was rendered by Reva and Mary Dakin of the Xenia meeting.

"Personal Evangelism" was the subject assigned to Mary Pimm. She said in part: "We must first be prepared, by knowing Christ ourselves, and be possessed by God's word that we may be ready for service for the Master. Then, there must be a deep conviction and realization that men who do not know God are lost, also that one should know what the Bible says about sin, that it is sin that kills and blights the soul." She related that the Bible recorded more of Christ's personal evangelism than any of his other acts. The speaker said further, that personal evangelism could be done by any person anywhere, but that success could only be brought to pass by a practical knowledge of the Bible, the baptism of the Holy Spirit and prayer.

Edward Bogan led the afternoon devotional using the fifth chapter of first Peter where the elders are exhorted to feed their flocks. He impressed his hearers with the great responsibility as overseers of the household of faith and paved the way for the subject, "A More Sympathetic Understanding Between the Pastoral Committee and the Membership," by Otis Pramer, who said that the pastoral committee and the membership at large must go hand in hand in the work of the Lord. He laid great stress upon the importance of the church which Jesus died to institute. "It is a blood-washed church," he said. He further stated that the time was past when the elders felt it a duty to call on the membership, as the pastor is paid to do this, however he thought that an extra effort should be made to conserve the newly converted for the church. The pastoral committee was the servant of the church and their work must be done in the spirit of Christ.

The conference sermon by Clyde O. Wat-

son, the Executive Secretary of Wilmington Yearly Meeting, was helpful and inspiring. He based his sermon on the words of Jesus to Peter, after Peter had made his memorable confession that Christ was the Son of God, and upon this fact Jesus was to build His church. This stable foundation has enabled the church to stand the ravages of time. The church is the world in miniature and it has all the problems that the world has, but it has a remedy for all its ills. We should be broad minded but not spread out so thin that we evaporate.

KANSAS CITY FRIENDS

The candle service recently held at the First Friends Church, Kansas City, Missouri, proved to be one of unusual interest and beauty. In spite of the fact that the weather was not altogether favorable over a hundred extra chairs were necessary to take care of the crowd.

The service began in darkness, then the large central candle which represented the light shed into the world by Christ was lighted and from this central light other candles were lighted by tapers until at the close of the service the whole auditorium was lighted with candles of every color and kind.

The candles represented the government, the local Friends church, the union of churches, the public schools, the American Friends Service Board, various civic organizations, and the organizations within our own church that are sending forth light into the darkness of the world. The last candles to be lighted were those around the auditorium which represented the great Missionary field. Each candle was lighted in an appropriate manner by some one whose position fitted him for the task.

Among those lighting candles were Mayor Beach, Mayor of the City, Mr. Dubach, Principal of one of the largest High Schools and Dr. McAfee head of the Council of Churches. Both Mayor Beach and Dr. McAfee made appropriate short talks during the evening. During the entire service excellent music was rendered by the choir and by Miss Dobins at the piano which added much to the occasion.

No one in the entire audience could fail to be impressed by the beauty and significance of the service and the appeal was not only to the aesthetic but also to the deeply spiritual. Altogether it was one of the most impressive religious services ever held in the city.

The pastor of the First Baptist Church of Kansas City has requested that it be put on in his new church after the dedication in December. This is one of the great churches of the country with a men's Bible Class of over 2000, claiming to be the largest men's class in the world. The invitation has been accepted by J. Edgar Williams, pastor of the First Friends Church.

QUAKERDOM · AT · LARGE

The Earlham College woman's hockey team made a surprisingly good showing on October 30 in its game with the visiting All-American team, made up of the best players from eastern teams, holding the stars to the low score of 8 to 0. On the previous day the All-Americans defeated the Cincinnati team 25 to 0.

We gratefully acknowledge from E. Sewell Harris, Warden, a copy of the illuminating and neatly published first annual report of Percival Guildhouse, Rugby, England. In his foreword, the President, expressing appreciation to those who have contributed to the success of the first year's work, mentions with emphasis, not only the Warden but the Warden's wife, our friend and former colleague, Helen Hawkins Harris.

At London Yearly Meeting of Elders, in Manchester, last spring, it was stated that at least one Monthly Meeting had experienced difficulty in finding sufficient suitable Friends willing to serve as Elders through the mistaken idea that the old practice still held good that no Friends frequently speaking in meeting should be appointed. Not every one who has the gift of ministry, says *The Friend* (London), has also the gift of eldership. But Friends with the gift of ministry should not thereby be debarred from appointment as Elders. A Friend who himself speaks in meeting may be especially fitted to give advice to other Friends taking part in the ministry. The Yearly Meeting of Elders believes that the more general recognition of this fact would tend to the strengthening of the eldership in some meetings.

Arthur S. le Mare, in his prize essay appearing in the *Friends Quarterly Examiner*, presents a strong case for the Christian view of Peace. Assuming that upon a foundation of universal religion a universal peace is possible, our Friend considers in conclusion four characteristics of any such faith; a faith to which Quakerism may contribute. In the first place, he says, it must combine the catholic conception of the community with the Protestant emphasis upon individual worth. In the second place, any religion which aims to establish a world-wide peace must find a means of conciliation between Christian and non-Christian religions. Thirdly, there must be a recognition of the importance of economic factors in shaping history. And finally, an effective religious appeal must be one which can be made to the whole man.

The first regular meeting for worship held recently in Friends House, London, was well attended with nearly 150 present.

The good number of young people included students, one an Indian student, and many well known members of other meetings were present to assist in this first meeting. There was some disappointment that the Small Meetinghouse could not be used, says *The Friend* (London), but the plain distempered walls, the simple windows and the white-beamed ceiling of the large treble committee room made a good meetinghouse. Though it was a little strange to see the elders sitting behind a cloth-covered table yet, as the sun streamed in, one's mind was carried back to certain other plain old meetinghouses where has fallen the "same deep hush subduing all." After the first short silence there was fairly continuous ministry of a helpful character, all from older Friends.

A Company has recently been formed under the title Missionary Guest Houses Ltd., with the endorsement and at the request of several of the British Missionary Societies, for the purpose of providing a house of self-contained furnished service flats for missionaries and their families when at home on furlough. The site chosen for the proposed Guest House is at Selly Oak, in close proximity to Woodbrooke and Kingsmead and the other colleges of the group known as the Selly Oak Colleges. Plans have been prepared for a building of three stories containing twenty-five flats with a general kitchen, offices and a library, and a number of single rooms available for occasional visitors. Margaret Silcock, sister of Harry T. Silcock, will act as Warden. There are three Colleges in the Selly Oak Group which are especially engaged in the preparation of students for missionary service abroad, and the opportunities which these colleges offer, together with the important program of lectures and classes provided by the Central Council, are attracting mission-

aries on furlough in ever-increasing numbers.

The Penn Club, established in 1920, is now recognized as the most successful venture ever made by Friends in the way of a social and residential center in London, England. While keeping in mind the original aim of its founders among whom were the late Joseph Rowntree of York and William Charles Braithwaite of Banbury, the Committee has sought to make the Club something more than simply a Hostel for students and young Friends, valuable as this is. The Club has been receiving as guests visitors to England from all parts of the world thus becoming linked up with the international work that Friends have put their hands to since the war. The premises are in an exceptionally convenient position within a few minutes of Euston Station and of Friends House, with the Tavistock Square Gardens on one side and the playground of the "Mary Ward" Settlement on the other which add to the amenities of the Club and the healthy character of its situation. All members of the Society of Friends, and all those associated with Friends in their schools, philanthropic activities and religious and other enterprises are eligible to membership, and members are at liberty to introduce their friends at any time. The object of the Club is to act as a center for Friends activities, social, intellectual and philanthropic. During the present summer months there has been an influx of visitors from the United States and the Continent. Several American Friends and some of the Professors of American Universities have been cordially welcomed, and many teachers from Germany have also been guests.

NEWS OF OUR MEETINGS

Friends of the Boston community have been favored lately by the visit of prominent English Friends, especially Blair Neatby of the Home Mission Committee of London Yearly Meeting and Lucy Gardner, the secretary of COPEC. COPEC was the familiar name given to a great conference on the Christian way of life that was held in Birmingham two years ago. Blair Neatby is travelling in the ministry with a minute and Miss Gardner is arousing American Christians to the possibility of a great international Christian Conference in this country in the near future.

The Friends of Western Massachusetts are now holding a meeting for worship on the second Sunday of each month. The need for the meeting arises from the considerable number of Friends students in Mt. Holyoke, Smith, and Amherst Colleges. Two of the Amherst professors, George

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FRIENDS

Richmond, Indiana

Taylor and Phillips Bradley, have recently become Friends. The meeting on November 14 will be held at Amherst.

Charles N. and Mae Replogle, who have been spending the summer in Maine have located for the present in Lynn, Mass., and it is felt that their residence in Lynn will be an important factor in the work there. Charles Replogle is Field Secretary of New England Yearly Meeting.

Special Quaker Testimonies is the title of a proposed schedule of topics and leaders for the mid-week meetings at the Boston Friends Meeting until the first week in May which provides for about thirty meetings. Some of these topics are: Home Life, Capital Punishment, War, Oaths, Worship, Education, Ministry, Position of Women, Amusements and Organization. The idea seems a good one and may suggest itself to other meetings planning a winter program.

One of the practical results from the special meetings conducted at Guilford College by Lewis W. McFarland and mentioned in a former issue was the formation of Gospel Teams from the Biblical Department of Guilford College under the direction of Samuel L. Haworth. More than forty young men and women have offered their services and the first teams went out October 31, visiting Ashboro, Archdale, Oak Hill and Winston-Salem meetings. Reports indicate that they were well received and the meetings were successful and satisfactory.

Rally Day was celebrated at Union Street Church in Kokomo, Indiana, October 17 with an attendance the largest ever recorded in Sunday School, 356. After the study of the lesson a short program was given. Twenty babies were promoted from the cradle roll into the beginners department. Special music was furnished by the orchestra and Miss Hazel Scherer. Ruth P. Brown gave a short welcome address and E. Howard Brown gave an illustrated candle sermon. The Fellowship class won the banner for the largest attendance, having ninety-five present that day. In the evening the pastor gave a stereopticon address on Quaker Places and Quaker Faces, using 130 pictures that have been made into slides. The house was crowded and unusual interest manifested in Friends history and activities. On November 7 the pastors began a series of evangelistic meetings.

Rebecca Kabel of Winchester, Indiana, who graduated from Earlham College in 1924, gave before the Winchester Friends Sabbath School, October 31, a very graphic and interesting account of her social service work at Hiram House, Cleveland, last summer. She told some thrilling experiences in connection with their work of teaching citizenship to the different races of children.

After fifteen years of service as pastor of the First Friends Church at Winchester, Indiana, Frank Cornell preached a farewell sermon to the congregation, October 31. During their long stay here, he and his good wife have won the respect and confidence of the entire community and they will be greatly missed in the civil and social as well as in religious circles. The best wishes of the entire community go with them to their new home, in Florida. They expected to leave for the south on November 8.

The Young Friends society of the First Friends Church, Marion, Indiana, recently organized, held their first social function of the year in the church basement, as a get-acquainted rally. The program of amusements, contests and games was especially enjoyed and unique refreshments were served. Varied and extensive plans for the season were announced which included a Hallowe'en party at Camp Meshingomessia. The society is striving to be as its motto, the "Friendly young Friends."

A very successful series of meetings was held at Kennard, Indiana, under the leader-

ship of Orley Smith of Carmel, and Joseph Mosier and wife of Shirley, as singers. Forty-two sessions were held, four of them being children's meetings. A few had been praying very earnestly for an awakening before the evangelist arrived, and from the first, the Spirit of God was manifest in a marked way, continuing until the close. A number of children were blessedly saved, a few young people came into a definite experience, and older ones were revived, some entering into a life of entire consecration to God. With much interest, the boys and girls sought for their comrades to come to Christ and worked earnestly with them at an altar of prayer. Their testimonies were an inspiration to all. The positive, clear-cut messages, exposing sin and revealing a Deliverer, were given in the tenderness and love of the Spirit, and found their way into many hearts. Christian service was strongly emphasized and it is believed the response on the part of the church will be greater than before this gracious revival. The truth was presented in a reasonable way, and a note of safe evangelism was sounded both from the pulpit and in the methods used. Friends here are praising God for His remembrance of them.

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CENTENNIAL CELEBRATION

On October 10, 1926, occurred the Centennial Celebration of Hopewell Friends Meeting, situated 2¼ miles northeast of Straughn, Indiana, and about 20 miles west of Richmond.

When the land in this community was first opened for settlement in 1821, Friends began locating here and held their first meeting in the spring of 1822 at the home of William Charles. Richard Ratliff, the only elderly man, so far known, in the neighborhood was chosen head of the Meeting. He came from North Carolina to Wayne county and from there here but a few weeks before the Meeting was held. The frequent appearance of his name in the minutes of Milford Monthly Meeting, to which this Meeting then belonged, leads us to conclude that he was a valuable member. After his death in 1826, the place was taken by Joel Gilbert, also from North Carolina. He served the Meeting in this capacity for about forty years, and was in reality, if not in name, a pastor and shepherd of the flock although not a minister. He was followed by James Macy, Sr., Mordecai Gilbert (son of Joel Gilbert), James Macy, Jr., and Abel Gilbert, a grandson of Joel Gilbert. This Meeting was regularly held from its first inception and was duly organized as a Preparative Meeting in 1826.

Walter C. Woodward was the principal speaker at the morning services and his subject was Spiritual Development and Spiritual Contributions of Friends. He showed that there was scarcely any one principle upon which Friends doctrine is based but had been held by some other

group of persons, but who had failed to make progress for lack of leadership, and perhaps other causes. He asserted his belief that much of the success of early Friends was due to the wise leadership and statesmanship of George Fox.

After the pitch-in-dinner, old acquaintances were renewed, old friends long separated met again, and a general social hour was enjoyed. In the schoolroom near by was arranged a large collection of relics most of which were the property of former members of the Meeting. There were quilts, homespun clothing, pictures of nearly all members who had sat head of the Meeting, some implements used on a whaling vessel from the Island of Nantucket before the Revolutionary War and many other things of like interest were inspected at the noon hour.

At the afternoon services, Dr. Woodward spoke of the present and future problems of the Friends Church. He pictured the open door for all Christian people and especially for Friends at this time and our responsibility as a church and as individuals for entering therein. Oliver L. Macy, R. W. Macy, Luther Macy and Wilson Gilbert, (whose mother was a Macy) locally known as the Macy quartet, rendered some excellent vocal music. They were accompanied on the piano by Miss Miriam Macy. These men are great grandsons of early "heads" of the Meeting. John W. Macy gave a brief historical sketch of the Meeting followed by reminiscent remarks by Abel Gilbert, Walter Gilbert and others. Abel Gilbert told of how in threshing time they used to stop the machine on meeting-day, and all hands go on the bundle wagons and attend mid-week meeting. He thought, when they returned everything ran smoother, the belts stayed on better and more was accomplished on this day than any other.

Many drove long distances to be at the Meeting and several states were represented. All seemed to feel that it was a day well spent. J. W. M.

QUARTERLY MEETING IN THE MOUNTAINS

Friendsville Quarterly Meeting was held in the mountains of Monroe County, Tenn., October 23, 1926. Local meetings, forty to sixty miles distant, were well represented. There was also a representation from nearly half the meetings composing the Five Years Meeting.

On going into the mountains wagons were met and vehicles, loaded with lumber, wood and farm products for market. One remarked that it looked to be of little use to go farther. But not so, the meeting on Ministry and Oversight was greeted by a crowded house. At the hour of worship Margaret B. Hackney brought a message from "Father I will, that they also, whom thou hast given me, be with me where I am." This seemed to come as a response to a heavenly call, giving cheer and comfort to many hearts. Edgar T. Hole spoke

briefly of the visible evidence of a divine agency at work with man.

At noon a bountiful dinner was spread and a social hour enjoyed in which a large company shared to satisfaction.

In these public gatherings the soul life is brought in touch with the benevolent and Godly forces kindled by John Parker of Philadelphia in the lives of a former generation, kept aglow in the lives of others by the devoted services of David Sanders, and more recently by J. Edward Ransome.

The magnitude of the session was more keenly felt when it was learned that seven Yearly Meetings were represented. Margaret B. Hackney of North Carolina, a minister; Sophia Pribbenow, of Kansas; teacher in these mountains; Pearl Redding, of Indiana, also a teacher here; John E. Snavey and wife of Iowa, a minister, now in charge of the meeting in Knoxville, Tenn.; Edgar T. Hole of New York, and Field Secretary of the Five Years Meeting; Hugh Borton and wife of Philadelphia, teachers in Friendsville Academy; Bertha Vore of Iowa, also a teacher in the Academy. These with our own of Wilmington, Ohio, shared the blessings of the hour.

The new meetinghouse to which many have contributed was not ready for occupancy. It was announced that the first Sabbath in November the last meeting would be held in the old house, at which it was hoped to recount some of the labors of the faithful ones together with the rewards of a loving Father to his children. The hope was expressed that in moving from the old to the new, the event might be comparable to moving from the Tabernacle of the wilderness to the Temple at Jerusalem. The Lord may be pleased to move with them. SAMUEL DUNLAP.

WINCHESTER CONFERENCE

An all-day conference of the ministers, pastors, and representatives from each local Missionary Society in Winchester Quarterly Meeting (Indiana Y. M.) occurred on October 15 at Winchester, Indiana, as the result of the concern for such a meeting expressed by Edgar T. Hole, Field Secretary of the Five Years Meeting.

Edgar Hole brought with him a welcome surprise in the person of B. Willis Beede, Secretary of the American Friends Board of Foreign Missions, who had charge of the morning session, and brought to us the needs of the different fields and our responsibility for them as we had never felt them before. The remainder of the morning session was spent in a live Round Table discussion and at noon all were called to the basement of the church where were found well filled baskets, the contents of which were enjoyed together.

At 1:30, we were called together with Edgar T. Hole as the speaker, his theme being "The United Work of the Church." That great faculty that he has of making one understand every intricate point did not fail him on this occasion, which re-

solved itself into an open forum that lasted until nearly four o'clock. All wished that the day had been longer or that another day might soon come like it. Many were the expressions of joy and gladness for the coming of these good men.

JOHN CARTER.

INTERNATIONAL SUNDAY SCHOOL LESSON

Nov. 21, 1926

Joshua Renewing The Covenant.

Lesson Material: Joshua 24:14-25.

Devotional Reading: Psalm 107:1-9.

Topic for Young People and Adults: The Value of Covenants.

Topic for Intermediates and Seniors: Taking a Stand for God.

Golden Text: Choose you this day whom you will serve;...but as for me and my house, we will serve Jehovah. Josh. 24:15.

Daily Readings

M.—Joshua Assembles Israel. John 24:1-13.

T.—Joshua Renewing the Covenant. Josh. 24:14-25.

W.—The Death of Joshua. Josh. 24:29-33.

T.—Jehoiada's Covenant. II Kings 11:17-20.

F.—The New Covenant. Heb. 9:8-17.

S.—Abiding Faith in Christ. Heb. 13:8-17.

S.—Praise for Redemption. Psalm 107:1-9.

Between the Lessons. The process of assigning by lot a section of Canaan to each tribe of Israel was painstakingly completed by Joshua; and then each group began the long process of occupation and settlement, using various means, such as warfare, treaty, intermarriage, enslavement, absorption. Other matters were cared for by Joshua, such as the selecting of Cities of Refuge, a humane provision for more adequate justice in a rude age when blood revenge was the rule. Finally, as his list service for this child-race, Joshua made an effort in his farewell address (Josh. 23:24) to ward off the imminent danger of the Israelites becoming degraded by the corrupt Canaanitish religion.

This account of the renewing of the covenant illustrates several features of that significant form in which the early religion of the Hebrew people was expressed. The establishing of the original covenant between Jehovah and the Israelites was one of the most important acts of Moses' career.

1. The Background of the Covenant was their experience of Jehovah's help in history. In the first eleven verses of this chapter Joshua presents a brief summary of the long story of God's help and care from the time of Abraham down to the present moment. Moses offered the same sort of background for the first covenant made at Mt. Sinai. (Exod. 20:1,2). "It was history seen by the eye of faith."

2. The Requirements of the Covenant are made very plain by Joshua's repeated injunctions. To the people's ready and glib promise to serve Jehovah, Joshua replied by urging upon them the fact of God's holiness. "They think they perceive the secret of success; it is to keep the Lord ever with them. They are choosing the success that God brings rather than choosing God himself. Had he failed, they would have forsaken him." To the pagan mind, service of a god is a mere matter of outward acts of ritual worship; there is no notion that religion involves any moral duties. But Joshua insists upon a deeper loyalty than ceremonial service; God claims an undivided heart, lives that are striving to become holy, as He is holy. "Now therefore put away the foreign gods that are among you," (v. 23).

3. The Possibilities of the Covenant lie in the fact that, as a result of a voluntary choice of a life of loyalty to God, even

such people as these early Israelites may become truly the people of God. Joshua describes their present character by such statements as: "If it seem evil to you to serve Jehovah," (v. 15); "Ye cannot serve Jehovah," (v. 19); "serving foreign gods," (v. 23). The covenant was a visible form of the high resolve of changeable, sinful men to do and be better, a symbol which would serve to maintain and strengthen that resolve.

4. The Sanctity of the Covenant. The covenant was a transaction invested with special solemnity and force among all eastern peoples. The wanton violation of a covenant was regarded as an act of gross impiety, deserving the reprobation both of God and man. E. g. Gen. 21:27-33, 31:44-54. The stone erected under the oak tree here at Shechem, (vs. 26, 27), became a perpetual witness to those who passed, who heard, as it were, this reminder to their consciences of the covenant promise made: "Since God has done this for us, we belong to him; we hereby acknowledge his ownership and give ourselves to this service." WENDELL G. FARR.

Wilmington College.

BIRTHS

Cox—To Mr. and Mrs. Garfield V. Cox, Chicago, Illinois, October 21, 1926, a daughter, Phyllis Jean.

MARRIAGES

MILLS-HADLEY—At the home of the bride's parents, Mr. and Mrs. Morris J. Hadley, Hadley, Indiana, October 3, 1926, Bernice Christie Hadley and Howard Samuel Mills, son of Edwin S. and Margaret C. Mills of West Newton, Indiana. Simon Hester, minister.

NEFF-HARRISON—At the home of the bride, Glen Elder, Kansas, October 19, 1926, Lillian Irene Harrison and Irvin C. Neff, both members of Glen View Friends Church. Orestes A. Winslow, minister.

DEATHS

CHAPPELL—At her home near Walnut Ridge, Indiana, August 31, 1926, Emma Jane, wife of E. E. Chappell and daughter of Josiah C. and Mary Binford, a birthright member of the Walnut Ridge Friends Meeting, aged 65 years. As an elder for many years she was always ready with words of encouragement and advice and was very devoted to her church and family. The husband, four daughters and two sons survive her.

HADLEY—At Oskaloosa, Iowa, October 7, 1926, Robert Morris, two year old son of Milton and Freda Morris Hadley, having fallen into a poorly covered cistern. Born at Vermilion Grove, Ill., he was a fine promising boy. His father is a member of Penn College faculty. Funeral service was conducted by Andrew F. Mitchell and President McGrew.

HAWORTH—At his home in Long Beach, California, October 16, 1926, Alva Haworth, son of Elwood and Matilda Folger Haworth, in his 67th year. Born in Iowa, he went to Kansas in 1866 where he grew to manhood and married Luella Stanley in 1883. The family moved to Long Beach in 1902 becoming members of First Friends Church. Four years later when Bethel Friends Church was organized they were charter members and the faithful, loyal, self-sacrificing spirit of him and his family had large part in what the church had accomplished at home and abroad. The wife, one son and four daughters survive him. Interment in Sunnyside cemetery, Long Beach.

JACKSON—At Greenleaf, Idaho, October

18, 1926, John Wesley Jackson, son of George E. and Mary Pettit Jackson, in his fiftieth year. Born near Mt. Gilead, Ohio, where he grew to manhood, he married Cora J. Osborn and to them two children were born. A lifelong member of Friends and an earnest Christian, he gave large and generous service to the cause of Christ, as elder, clerk and Bible School teacher. His wife, daughter and son survive him. Interment in Greenleaf cemetery.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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